June 30
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world." BOOK OF MORMON, 3 NEPHI 6:15.

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THE GOSPEL IN ALL DISPENSATIONS*

ELDER ORSON F. WHITNEY
OF THE COUNCIL OF THE TWELVE

IN THE FEW MINUTES that are mine to occupy, I would like to say something for the especial benefit of the stranger within our gates—something that may help him or her to a better understanding than possibly they now possess, of what the world terms "Mormonism." It may also serve as a reminder to the Latter-day Saints, especially to the younger or less experienced members of the Church.

A COMMON ERROR

The commonest error in relation to "Mormonism" is the notion that it is a new religion, and that it originated with Joseph Smith in the Nineteenth Century. Those who hold this view, and allow it to limit their vision of the subject, will never understand "Mormonism" aright, for this reason: They are considering only a part of it—a very important part, it is true, but still only a part—and their comprehension of that is necessarily imperfect, since some knowledge of the subject in its entirety is essential to a thorough understanding of any part thereof.

THE TRUE TITLE

The only new thing about "Mormonism" is the nickname that it now bears. Its true title is the everlasting Gospel (Rev. 14:

*Address delivered at the fourth session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1927.

6), the Gospel of Jesus Christ. It did not originate with Joseph Smith, nor with any other man. It is not a product of human wisdom. It is of divine origin. It was instituted in the heavens before the earth was formed, as the means of uplift and promotion for "the lesser intelligences", in the midst of whom the Great Creator found Himself in the beginning, and who became His sons and daughters, first in the spirit, and afterwards in the flesh.

THE GOSPEL'S ANTIQUITY

It is the Gospel of Christ, but it did not make its first appearance upon this planet at the time of Christ's crucifixion. While it seemed new to that generation, who were "astonished at his doctrine", in reality it was older than all the ages, older than earth itself, and had been given to man again and again before any preaching of it by the ancient apostles. It was a restored Gospel then, as it is a restored Gospel now, and had been revealed from God out of eternity at the very beginning of time.

THE MACHINERY AND THE POWER

The Gospel is more than a code of laws and ordinances, an embodiment of eternal principles, obedience to which must precede entrance into the Church and Kingdom of God. The machinery is one thing; the power that moves the machinery is another. God is the author and giver of both. Divine authority, the authority of the Priesthood, comes with the Gospel, to make operative for man its laws and ordinances and the eternal principles of which it is composed. The gifts of the Holy Spirit are also necessary—imperatively so—in order to render effective the great plan of salvation, exaltation and eternal glory. Faith, repentance, baptism, and the gift of the Holy Ghost are indispensable parts of the celestial machinery; but of what avail, if the power were not turned on?

The fall of man and man's redemption from the fall, are basic principles of the divine plan—the very foundations upon which it rests. If Adam had not fallen, had not become mortal and subject unto death, he and his descendants would not have been in a position to avail themselves of the Gospel's uplifting powers. In other words, the spirit would have had no body, and consequently would have been incapable of exaltation. And if Christ had not died to redeem mankind, the machinery for human uplift would have stood still and death would have been perpetual. All that went before would have been in vain. Adam fell to give us mortal life. Christ died to give us life eternal.

THE DISPENSATIONS

There is only one Gospel, but there are many gospel dispensations—as those periods are termed when God has spoken to man and revealed these saving principles, these exalting powers.

"Mormonism", as commonly understood, stands for the restoration of the Gospel in this latter-day dispensation. But that is not all. It stands for the Gospel itself in all the dispensations, ancient and modern.

How many dispensations there are, I know not. But this I know: Whatever their number or the names by which they may be properly known, they are all inter-related, are links of one great chain, parts of one vast whole; and each, from the beginning, has prepared the way for its successor, the dispensation that was to follow. Before I finish, I hope to point out some of those relationships.

The relative importance of these dispensations is not to be ganged by the brief accounts given of them in the Bible. That sacred record was intended to emphasize the history and mission of the House of Israel, through which was to come the Saviour of the world. Other things of vital importance are only glanced at. The Bible merely hints at the existence of the Land of Zion, the visit of the Saviour to the Nephites, and the great events that were to take place upon this chosen ground.

JOSEPH THE PROPHET

Speaking of Joseph Smith—there are those who think that we worship him. We do not. We love him, and revere his memory. He was God's prophet—that is our testimony concerning him; and he stands at the head of this last and greatest of the gospel dispensations—that is his proper place. He never claimed anything beyond it. Why should we claim it for him?

It is sometimes charged that we give him a standing next to Jesus Christ. I know of no warrant for such an assertion, nor for such a belief; and I am fairly well acquainted with the Church's history, doctrines, and divine revelations. Joseph, himself, testifies that Adam stands next to Christ, and Noah next to Adam, in the Priesthood.

ADAM'S PRESIDENCY

Joseph Smith also declares that Adam presides over all the gospel dispensations, including this, the Dispensation of the Fulness of Times. Each has its own immediate presiding authority; but the great head of the human family, the prince and patriarch of our race, presides over them all.

Is an illustration desired? We have one right at hand. President Heber J. Grant, the now visible head of the Church, by virtue of his general presidency presides over all the stakes of Zion, over all outside Missions, over every organization and institution in the Church; and yet each one of these has, under him and those associated with him, its local head, its immediate presiding authority. In like manner Father Adam presides over all the gospel dispensations.

THE GOSPEL AND THE PRIESTHOOD TO ADAM FIRST

Joseph Smith, in a great discourse on Priesthood, says:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. . . . The Priesthood is an everlasting principle. . . . The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. (*History of the Church*, Vol. 3, pp. 385-386.)

Adam was the first on earth to receive the Gospel and to exercise the powers of the Priesthood. By means of it he was redeemed from endless death; and he taught his children these truths and transmitted them to posterity.

WITHDRAWALS AND RESTORATIONS

It was decreed by the Almighty, in Adam's day, that the Gospel "should be in the world until the end thereof." How can this be harmonized with the idea and the need of gospel restorations? In this way: The Gospel, because of the world's unworthiness, has been withdrawn at times, leaving but a partial illumination to guide mankind. But those withdrawals have been only temporary. Whenever conditions have become favourable, and the Lord's purposes have demanded it, the fulness of the truth has been restored—brought back again—and by these repeated restorations, forming a continuous chain of dispensations, the Almighty has made good His decree, that the Gospel "should be in the world until the end thereof."

ANCIENT OF DAYS

Says Joseph Smith: "I saw Adam in the Valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing." This vision was, of course, retrospective, having reference to the time when Adam dwelt upon the earth. In another place the Prophet refers to the same incident in these words:

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methusaleh, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. . . . And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity to the latest generation. (*History of the Church*, Vol. 3, p. 388; Doctrine and Covenants 107: 53-56).

This alone indicates a relationship between Adam's dispensation and ours. But there is more to the same effect. The world has not seen the last of Father Adam. He is coming again—coming as the Ancient of Days—to fulfil the prophecy of Daniel concern-

ing him. And he will come to the very place where, bowed with the weight of his nine centuries (men kept the Word of Wisdom in those days), he blessed his posterity before the close of his earthly career. In the Valley of Adam-ondi-Ahman, now in Western Missouri, almost within hailing distance of the ancient site of the Garden of Eden, where the New Jerusalem is to rise, will sit the Ancient of Days, counseling his worthy children and preparing them for the second coming of the Son of God.

A CLOSE RELATIONSHIP

Adam's mighty blessing upon his posterity, forecasting the history of the human race—the mightiest patriarchal blessing ever given—taken in connection with his prospective return into the midst of his righteous descendants, upon the precise spot where he bestowed his farewell benediction and uttered his wonderful, all-telling prophecy, shows a very close relationship between the first and the final dispensations of the Gospel.

ENOCH AND ZION

And what of other gospel dispensations? What of Enoch, the seventh from Adam in the patriarchal succession? What of him and his period? Was it not prophetic of our day—symbolical of the building up of Zion in this dispensation? What is said of Enoch and his city, sanctified by the Law of Consecration, without which there can be no Zion, and consequently no coming of the Christ? Moses says: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." Such a condition will be again, and the Lord will come again, as He has promised:

> As I live, even so will I come in the last days, in the days of wickedness and vengeance. . . . And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; . . . and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.
>
> And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest." (Pearl of Great Price, Moses 7:60-64.)

In other words, the Zion of Enoch foreshadowed the Zion of the last days, with which it is destined to blend. And not only Enoch, but all the patriarchs, prophets, and apostles who have

lived on earth since time began, will come with Christ "when the Lord brings again Zion."

AS IT WAS IN THE DAYS OF NOAH, SO IT SHALL BE

Noah, whose other name is Gabriel, the Angel of the Resurrection—how could we do without him? He holds the keys to bring us forth from the grave. He is one of our ancestors. His three sons repeopled the earth after the Flood; Shem peopling Asia; Ham, Africa; and Japheth, Europe. We are from Shem, through Abraham and the House of Israel, though mixed with the children of Japheth, the Gentiles.

In Noah's day "a veil of darkness" covered the earth; and according to revelation a like condition is to characterize the last day, thus foretokened. The spiritual part of that prophecy is even now fulfilling. What could be darker in a spiritual way than "the gross darkness" that covers the modern world in relation to the things of God? Floundering—floundering like blind men among breakers—not knowing how to swim, nor in which direction lies the shore! Such is the plight of even the wisest among them.

Of Noah's day, it is written: "As the days of Noe were, so shall also the coming of the son of man be." And it was the Son of Man—though I prefer to call Him the Son of God—who said it. Baptized with water in the days of Noah, the earth will yet be baptized with fire and with the Holy Ghost.

ABRAHAM AND THE COVENANT

Our relationship with Abraham I have already touched upon. We are among his descendants, and are actually taking part in the fulfilment of the promise made to him by Jehovah, that in his seed should all the nations of the earth be blessed. Are we not blessing the nations by carrying to them the Gospel, and by administering its sacred ordinances for the living and the dead? The great fulfilment of that covenant is in Jehovah Himself, who came through the lineage of Abraham, to be the Saviour of the world. But a part fulfilment is in the world-dispersion of the children of Abraham, Isaac and Jacob, the blood of Israel, the blood that believes, supplemented by the present-day gathering of Israel, whose right it is to prepare the way before the God of Israel who is coming to reign.

MISSION OF CHRIST

Christ redeemed all mankind, treading the winepress alone; but the House of Israel prepared the way for His coming, and continued the work that He began. This is especially true of the prophets who foretold His advent, and the apostles who preached His Gospel to Jew and Gentile. Nor let the modern apostles,

seventies, and elders be overlooked, who are now preaching the Gospel to the Gentiles, and ere long will carry it to the Jews.

Nobody, I hope, connects the Saviour's mighty mission only with the age in which He was crucified. That was but a part of it. The death on Calvary was no more the ending of that divine career than the birth at Bethlehem was its beginning. The Saviour's mission is universal, extending from eternity into time and back again into eternity. All the ages of the past, all the gospel dispensations, from Adam to Joseph Smith, are parts of the all-embracing mission of the world's Redeemer. It is all Christ's work, from the hour of His election in the eternal councils, down to the millennial reign, during which He will sanctify the earth and prepare it for celestial glory.

The Mosaic-Judaic Dispensation was but preparatory to the Christian Dispensation; and the Christian Dispensation was a forerunner to the Dispensation of the Fulness of Times. They are linked together, and are no more to be considered independently and apart than are the histories of the United States, Great Britain, the Roman Empire, and the parent nations that preceded them. They are all parts of one stupendous whole.

The first and second comings of the Saviour complement each other. As Lamb then; as Lion now; not again to be sacrificed, but to ascend the throne of David and reign over the House of Israel forever. It was to prepare the way before the glorious advent of the King of kings, that God's prophet, revelator and seer, Joseph Smith, was raised up, or rather sent down, to play his noble part in the winding up scene of the great drama of the ages.

And this is "Mormonism", the everlasting Gospel, the bond that unites the present and the past, the children and the fathers; that binds together all the gospel dispensations, all things that are Christ's both in heaven and on earth. It is not an earthly growth. It is not of human planting. Its roots are grounded in eternity, and its branches have borne fruit through all the centuries of time.

Well might Brother Nibley say, as he said yesterday, "What has the world to offer in the place of it?"

THE GOSPEL OF JESUS CHRIST is the expression of the eternal truth that shall make men free. It prescribes obedience, compliance, voluntary submission as the conditions of enfranchisement in the kingdom of God. In its conflict with sin the Gospel neither slays nor makes men prisoners. Its weapons are persuasion, invitation, and awakening summons. Its antagonists suffer self-inflicted punishment, bring upon themselves imprisonment within the bars of lost opportunity, and formulate their own sentence of eventual banishment as alien enemies of the truth.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 30, 1927

EDITORIAL

"DESERET"—LONDON

In 1908 the Church purchased a large building in South Tottenham, London, comprising a spacious assembly hall and numerous other rooms. To this the Jaredite name "Deseret" was applied. For nineteen years it has been used as the London District headquarters, and has been the temporary home of many hundreds of missionaries in succession, and a favourite stopping-place for our people traveling through London to or from the Continent, or spending a few days or weeks in the great metropolis.

The wisdom of procuring the property when it was bought has been apparent from the first; and the benefits resulting from its occupancy by the Church are innumerable. Nevertheless, due to the changing conditions and varying circumstances with which our missionaries are confronted, the time came when it was deemed advisable to dispose of this valuable property; and on June 15th the place was sold to North London Properties, Ltd., under very propitious circumstances and favourable terms.

Paradoxical as the situation may appear to be, our church membership in London has so increased, and the activities of our missionaries have become so varied, that "Deseret" was altogether too big for our needs. The increased membership comprised people living in many parts of London, and some of these had to come from such distances as to make their attendance at our services in "Deseret" a matter of long travel, considerable expense, inconvenience, and otherwise difficult. To provide for the needs of this class of our members smaller meeting-places have been secured in different sections of London.

The North London Branch, the members of which heretofore held their services at "Deseret", has been divided as follows: The more northerly section retains the old name—North London Branch—and services for this unit are being held at "Gothic House", 2 Bonverie Road, Stoke Newington, N. 16. The southerly section has been established as the Holloway Branch, and its services are held at the Cooperative Hall, 129 Seven Sisters Road, Holloway, N. Other branches are to be organized in London.

The District headquarters, in connection with which the District President and Clerk will make their residence, have been established at 22 Doughty Street, Mechlenburgh Square, W.C. 1. At this address the business office of the District will be maintained,

though no provisions are made for the lodging of transient missionaries or others; but suitable accommodations can be found in the neighbourhood.

The last Sunday service held at "Deseret" took place on June 19th; and this had been preceded by social gatherings on the 15th. In the early evening of Wednesday, June 15th, a "Pioneer Dinner" was served in honour of all the older members of the North London Branch, many of whom had participated in the services at "Deseret" from the time of the dedication of the building. This proved to be a very impressive and happy occasion, notwithstanding the fact that the joy of the participants in many cases was associated with tears. The thought of leaving the old home, although the change is a mark of expansion and betterment, was extremely affecting. After-dinner addresses were made by our local brother, Elder Salt, by District President Harold A. Candland, and Mission Priesident James E. Talmage. Then followed, in the great auditorium, an evening social gathering of all members, to which many friends not identified with the Church came by invitation, and at which a very creditable program, consisting of literary and musical numbers and a few short addresses, was effectively rendered.

Incident to the Sunday services an attractive program had been printed, with a brief history of "Deseret." The historical sketch, prepared by the District President, follows:

History, the narrative of what civilized man has done, seems to have the interesting habit of repeating itself. And the chronicles of "Deseret" have run true to form. Indeed, a historical review of this place shows a succession of worthy achievements; but it shows more. It demonstrates that every enterprise here conducted became in turn a precedent of something greater; so that the story of "Deseret" becomes a series of progressive successes. The word "Deseret" is of Book of Mormon origin, meaning *honey bee.* This house, so named, was dedicated by Apostle Charles W. Penrose, then President of the European Mission, July 30th, 1908. Before this time our London headquarters had been at Farleigh Road, Stoke Newington. The removal was effected by President Soren Peterson, who had thirty-nine ardent missionaries associated with him.

Our record shows that in June, 1909, two hundred and ninety elders gathered here to confer as to methods of expediting and extending the spread of the Gospel. In that year 938 baptisms were administered in the Mission, and of these, 96 were solemnized in the London District. In August, 1910, President Joseph F. Smith, Presiding Bishop Charles W. Nibley, President Rudger Clawson of the European Mission, and President Thomas E. McKay of the Swiss and German Mission, met at "Deseret" with the elders and and saints of the four southern Districts of England. A booth at the Earl's Court Exhibition in 1911 was maintained, and a great deal of Church literature was placed in the hands of all classes of people.

In hastening on, we come to the period of the Great War. At this time our Relief Societies occupy the center of the stage; for in 1915 this

organization, through making extensive plans for assisting suffering British soldiers, was the topic of much gratitude and favourable comment. District President John A. Maynes received the following from Lady Annie Lawley:—"DEAR SIR: I am commanded by Her Majesty to convey to you the expression of her high appreciation of your generosity and to thank you for the splendid gift of clothing which you have been so good as to send to Queen Mary's Needlework Guild." "Deseret" was brought into prominence again during this period when it came to be recognized by the civil officials as an "Air Raid Shelter." It is said that on those nights when searchlights played inquiringly into the heavens for positions of the enemy bombing-planes, people gathered by scores in the large rooms of this building, and remained until the east began to redden with the dawn. These people, under the leadership of our capable missionaries and members, sobered their fears by singing and other community activities. Some of the Canadian and American "Mormon" troops made the building their resting-place, with Major Hugh B. Brown, of the Canadian forces, in charge. On November 11th, 1918, a day never to be forgotten, the saints and friends gathered in this hostel, no longer of refuge, and with jubilant but reverent celebration gave thanks for peace to the great God above. From that day to the present, "Deseret", as in preceding years, has been what its name defines—"honey bee"—ever busy, and ever humming the tidings of "good will to men."

The past year closed with the first Leadership Day—timely preparation for the future preaching of the Gospel. And now, on June 19th, 1927, we look with a feeling akin to sorrow at the friendly walls of "Deseret", mainly because for nearly twenty years they have housed the servants of the Lord, and have been a home for the people of His Church. But as the years past have been progressive, so this removal—our leaving "Deseret"—will undoubtedly mark a new era in the London District in the dissemination of the Gospel of Christ.—HAROLD A. CANDLAND.

The proceedings at the evening session comprised the following:

PROGRAM

6:20 p.m.

Musical Prelude; At the Organ: Sister Florence Vincent.

6:30 p.m.

Song "Come, Come, Ye Saints."

Invocation: Elder Mark M. Argyle.

Song (Sacramental) "We'll Sing All Hail to Jesus' Name."

Administration of Sacrament: Elders Ivan J. Foster and A. Wesley Davis.

Male Quartet: Elders Ralph J. Pugh, Andre Anastasiou, Harold A. Candland and Hyrum J. Ward.

Welcome, and Purpose of Meeting: District President Harold A. Candland.

Solo "The Star of Bethlehem": Sister Thelma Tuson.

"Leaving Deseret": President Harold A. Candland.

Solo "The Promise of Life": Sister Thelma Tuson.

Address: Dr. James E. Talmage, One of the Twelve Apostles of the Church and President of the European Mission.

Brief remarks in behalf of the older members who have been identified with "Deseret" from its dedication: Local Elders H. J. Morgan and Henry G. Dodman.
Song "God Be With You Till We Meet Again."
Benediction: Elder N. Homer Hansen.
Musical Postlude; At the Organ: Elder Henry G. Dodman.
Song Leader: Elder Hyrum J. Ward.

Thus we vacate "Deseret" carrying with us a host of pleasant memories, and without regret save such as is based on sentimental regard and devout thanksgiving. We trust that the great building and its attached premises shall prove to be a beneficial and profitable possession to its new owners. Instead of this one unclens we hope to have many meeting-places in London and its suburbs. We bear with us the spirit of "Deseret"—the honey bee—that of industry, thrift, and the garnering of the sweet fruits of the Gospel of Jesus Christ.

CHANGE IN LONDON ADDRESS

THE ATTENTION of Mission Presidents on the Continent, and of District Presidents in the British Mission, is especially called to the change in the address of our London headquarters. Mail matter for persons within the London District may be sent to the Mission Office, Liverpool, whence it will be promptly forwarded, or be addressed in care of *President Harold A. Candland, 22 Doughty Street, London, W.C., 1*, at which place personal inquiries may be made. Missionaries traveling to or from the Continent by way of London, and British missionaries visiting London, should report at the address last given.—J. E. T.

A STEADY GROWTH

THE REV. A. POWELL MILLER, hon. secretary of the committee, said that, at a recent joint conference of the Provincial Sunday School Councils of Canterbury and York, figures were submitted as to the Sunday School position which had caused anxiety. Since 1913 there had been a decrease in Sunday School teachers throughout the country of 49,868, a decrease in scholars of 645,149, and in Bible class members of 193,148.—*Liverpool Post and Mercury*, June 20th, 1927.

We are pleased to be able to report that the Sunday Schools of the Church of Jesus Christ of Latter-day Saints have not been suffering from any such decrease. On the contrary, there has been a continued and steady growth in membership and attendance, and according to a report from Elder David O. McKay, General Superintendent of Sunday Schools, which was published in the *Christmas News*, December 18th, 1926, all information then

available showed an increase in membership of more than three and one-half per cent. for the year 1926.

The Sunday Schools offer suitable courses of study, which are interesting, informative and inspirational to men, women and children of all ages. All would do well to avail themselves of the benefits that come with consistent attendance.

RELIEF SOCIETIES AND M. I. A.—SUMMER WORK

It is advised that during the summer months the Relief Societies and Mutual Improvement Associations of the British Missions meet for joint work. This should be a means of strengthening the feeling of cooperation and unity between the two organizations, and also give opportunity one evening each week for relaxation to those who are unable to go away for a real holiday.

MANCHESTER M. I. A. CONFERENCE

Members and friends of the Mutual Improvement Associations of the Manchester District gathered at Oldham chapel, on Sunday, June 19th, for a special M. I. A. conference. Sister May Booth Talmage, President of the M. I. A. in the British Mission, and Elder Richard L. Evans of the Liverpool Office, together with President Landell S. Merrill and the traveling missionaries of the District, were in attendance. The District M. I. A. banner, for which the several branches are competing, bearing the motto "The Glory of God is Intelligence", decorated the wall. Flowers of green and gold, the Association's colours, and the words of which the colours are symbolic—"Youth and Growth—Power and Glory"—added to the attractiveness of the platform.

Elder N. Glenn Stanford, the first speaker, interestingly reviewed the slogans that have been adopted by the M. I. A. since 1913; these being the theme of the conference. He related the history of the Mutual Improvement Association from the time of its organization, and affirmed that it was one of the most thriving, uplifting and beneficial organizations in the world.

Elder Evans stated that the Mutual Improvement Association, as part of the organization of the Church, is proof that those through whom it was established were divinely inspired, and he called upon those assembled to gain testimonies of the divine mission of Joseph Smith by obeying the gospel teachings.

Sister Talmage expressed her pleasure in being present at the conference, and outlined the growth and development of this great movement. She told how it has helped thousands of young men and women to understand the Gospel, and to discover and use their individual talents; she also gave an interesting account

of the Mutual Improvement Association conferences that are held in the Tabernacle, at Salt Lake City, every June.

President Merrill, the concluding speaker, continued the theme of the meeting, dwelling particularly on the slogan of 1926-27, "We Stand for an Individual Testimony of the Divine Mission of Joseph Smith." He explained that the Latter-day Saints do not worship Joseph Smith, but that they respect, admire, and honour him as a Prophet of God and for the marvelous work which he was instrumental in performing. He bore testimony to his conviction that the Prophet's mission was truly divine, and averred that thousands are able to testify the same, as a result of Mutual Improvement work.

Appropriate songs were sung in a spirited manner by those present, and many expressed their pleasure in attending, and their commendation for the conference.

LANDELL S. MERRILL, District President

THE DIVINITY OF JESUS OF NAZARETH*

ON THE MOUNT OF TRANSFIGURATION

IN about a week or a little more following the fervent confession voiced by Peter as to the divinity of Jesus, the little company, still wending its way northward, came to the base of a great mountain, which from the record of events that took place thereon is commonly referred to as the Mount of Transfiguration. Read Luke 9: 28-36, and Matthew 17: 1-8.

Jesus took with Him Peter, James and John, and together they ascended the mountain, probably with the prime purpose of being reasonably secure from intrusion. Jesus and the three Apostles remained on the mountain during the night. There was nothing essentially new in the experience of sleeping out; and the three companions of the Lord fell asleep, probably while Jesus was engaged in solitary prayer.

Just what circumstances awakened them we are not told, but the record avers that when they awoke they beheld a scene of transcendent glory. Their beloved Master, Jesus, with whom they had traveled for days, and in whose company they had climbed the mountainside but a few hours before, appeared to them amidst a setting of heavenly splendour. Thus we read: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening" (Luke 9: 29). Mark tells us that the raiment of Jesus "became shining, exceeding white as snow; so as no fuller on earth can white them"; and both

*This article is for use in the course of study of the Relief Societies on the second meeting night in July.

Matthew and Mark state that Jesus was "transfigured" before the eyes of the three Apostles.

Yet more strange to them was the fact that two other personages, also glorified with a radiance beyond description, were present in conversation with Jesus; and these two they recognized as Moses and Elijah. Just how they became sure of the identity of the glorified visitants our record does not show; but we can reasonably assume that they came to know by listening to the conversation between Jesus and them.

The principal matter of discourse between Jesus and these visiting prophets of old is specified as "his decease which he should accomplish at Jerusalem"; and be it remembered, that at that time the appointed crucifixion of Jesus was not far distant. Peter essayed to say something, but he and his fellow Apostles were bewildered and "sore afraid." It was evident to Peter and his companions that of the three glorified personages there visible Jesus was supreme, with Moses and Elijah subject to Him.

The awful splendour of the occasion had not yet been reached. While Peter was yet speaking, "there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

Thus did the voice of the Eternal Father again acclaim Jesus as His Son; and with this acknowledgment, by voice from the o'ershadowing cloud, was associated the imperative injunction: "hear him."

Here we find the senior three of the Twelve, and those who, as subsequent events demonstrated, were to constitute the Presidency of the Church of Christ after Jesus would have departed, learning both by sight and hearing that their Lord and Master was indeed divine.

From the time of the exodus to that of John the Baptist, a period of approximately fifteen centuries, the people of Israel had lived under the requirements and restrictions of the Law of Moses, which the Lord had given them in place of the whole law of the Gospel, because of their unworthiness to receive the latter. These five books of Moses constituted to them the Torah or the Law; and Moses was honoured in Israel as the inspired writer thereof.

The writings of the prophets were also held sacred; and the discourses of preachers and rabbis were largely made up of quotations from "Moses and the prophets." Its usage is illustrated in our Lord's parable, the Rich Man and Lazarus, wherein the spirit of the rich man is represented as pleading with Abraham for permission to return to earth and warn his wicked brethren, that they might possibly escape the sorrows and suffering he had brought upon himself; to which Abraham replied: "They have Moses and the prophets; let them hear them"; and further: "If

they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." See Luke 16: 29-31. In the sixteenth verse of the same chapter we read the declaration of Jesus that "The law and the prophets were until John."

Even the Apostles had not entirely rid themselves of the traditions of their fathers. One effect of the Transfiguration was to impress upon the three that Christ was superior to the law and the prophets, there was Moses in person typifying the law, and there was Elijah who was esteemed as one of the prophets; and both of them were ministering unto Jesus, while the voice of the Eternal Father, directed to the Apostles especially, acknowledged Jesus as His Beloved Son, and commanded them to hear Him! They were no longer to be bound wholly by the ancient law, for that law was superseded by the ministry of Christ, They were to hear Him!

As Jesus and the three Apostles descended the mountain, probably next day, He instructed them particularly to say nothing to any man of what they had witnessed until after He would have risen from the dead. This strict injunction prevented the three from telling the others of the Twelve. But after the resurrection of Christ had been effected they proclaimed the solemn truth. Thus did Peter testify to the Church:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And the voice which came from heaven we heard, when we were with him in the holy mount." (2 Peter 1: 16-18).

John also bore testimony to the same effect: "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1: 14.)

SUMMARY

1. With three of the Apostles Jesus ascended the Mount of Transfiguration. Who were the three? What did Christ do on reaching their destination? What did the three?

2. The three men were awakened by an unusual occurrence. What did they see? Describe in what respect Jesus was "transfigured" before them.

3. Two other men beside Jesus were there in a state of glory. Who were they? Note that "Elias" is the Greek form and "Elijah" the Hebrew form of one and the same name.

4. The voice of the Eternal Father was heard as from a cloud. What was the utterance?

5. The supremacy of Jesus over even Moses and Elijah—over the Law and the prophets—was clearly established. Show the importance of the three Apostles having this knowledge.

6. After the resurrection of Jesus the testimony of two of the Apostles was published. Give the scriptural passages. Why had they not given out the testimony earlier?

FROM THE MISSION FIELD

Transfer: Elder George S. Wright has been transferred from the Nottingham to the Hull District.

Doings in the Districts: *Sheffield*—A baptismal service was held in Sheffield, June 16th, 1927. One person was baptized by President Raymond H. Haight and confirmed by Elder Clinton H. Mills. Brother T. Edward Dow and Elder Thomas E. Paskins spoke briefly. The Bee Hive Girls of the Sheffield Branch held a Swarm Day, Saturday, June 18th, 1927. Three new members were added, and others received Seals for work completed. A social was held after, and refreshments, prepared by the girls, were sold.

Arrivals and Assignments: The following missionaries arrived in Liverpool on June 25th, aboard the *Montclare*; they have been thus assigned:

For the British Mission—Ernest Allan Hall, Wellsville, Utah, to the Bristol District.

For the French Mission—Theodore M. Silver, Salt Lake City, Utah.

For the German-Austrian Mission—Wayne E. Chadwick, American Fork, Utah; Willard G. Noble, Smithfield, Utah; William I. Palmer, Cedar City, Utah; Richard W. Roskelley, Smithfield, Utah; Lavelle Singleton, American Fork, Utah.

DEATH

WISEMAN—Sister Emma Lyes Wiseman of the Gateshead Branch, Newcastle District, died on June 14th, at the age of seventy-seven. Sister Wiseman has been a faithful member of the Church since her baptism in 1878. Funeral services were held under the direction of President Orson H. Berrett, who also spoke. Elder Vard W. Meadows spoke briefly, and dedicated the grave.

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